ARTICLES TO BE ENQVIRED OF THROVGHOVT THE WHOLE DIOCESSE OF *PETERBOROVGH*:

22

In the first Visitation of the Right Reverent Father in God, *Francis* by Gods providence, Bishop of *Peterborough*. Anno Dom. 1634. *& consecrationis sua primo.*

Dr Dee

STC 10318

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The Oath to be taken by the Church-wardens and Side-men.

YOu ſhall ſweare, that you and every of you, ſhall duly conſider, and diligently enquire and informe your ſelves of all and every theſe Articles, and of every branch of them given you in charge: and that all affection, favour, feare, hope, hatred, and reſpect of perſons ſet apart; you ſhall preſent all and every ſuch perſons or perſon, that now are of or within your pariſh, or of late hath beene, as have committed any offence, or made any default mentioned or compriſed in theſe or any of theſe Articles, or which are vehemently ſuſpected or defamed of any ſuch offence or default: Wherein you ſhall deale uprightly, ſincerely, and according to truth; neither preſenting nor ſparing to preſent any contrary unto truth, having in this action, God before your eyes, with a good conſcience and earneſt zeale to ſupport truth and vertue; and to ſuppreſſe errour and vice. So helpe you God, and the bleſſed contents of this Booke.

An Advertiſement.

THe Church-wardens and Sworne-men, are to repaire unto their Miniſter, their Parſon, Vicar, or Curate, And to pray him to adviſe with them upon theſe Articles.

After they have duly conſidered of them, and of the Canons, (eſpecially thoſe that are noted in the Margine) they are to write their preſentment, or anſwer unto every Article particularly, and to every part or branch thereof.

Laſtly, they are to bring their preſentments, to the viſitation, and there all the Church-wardens and Side-men, are to deliver them up under their hands upon their oathes.

Articles concerning Religion and Doctrine, Divine Service, and the holy Sacraments.

1. ARe there any abiding in, or resorting to your Parish that have or doe defend or propound any heresies or erroneous opinions that are repugnant to the sacred Scriptures, to the three Creeds, to the Booke of Common Prayer, to the 39. Articles agreed upon in Anno 1562. or to the established forme of consecration and ordaining Bishops, Priests, and Deacons, or to the sacred Synods of our Nation.

Hereticall and schismaticall opinions. *Canons.* 5. 141. 1.

2. Are there any in your Parish that oppose or deprave the Kings Maiesties Supremacie over all persons aswell spirituall and ecclesiasticall as temporal within all his Highnesse Realme, and Dominions, or that are taken to be recusant Papists, refuseing to repaire to the Church to heare the Service or to receive the Sacrament there, or that are reputed to be otherwise ill affected to the religion professed in our Church; or any that use private or unlawfull Conventicles, under colour of Catechiseing, and repeating of Sermons, expounding of Scripture, and praying with such as are not of their owne family, maintaining such meetings to be lawfull, contrary to his Maiesties lawes in that behalfe; or know you any to be noted for schismatiques, separatists or sectaries Puritaines, and palpable Hipocrites, or any that doe publish or disperse any superstitious or seditious booke or writings, derogatory to the religion, and to the established estate of Church government of this kingdome of England? Say what, and who they are.

Oppositions of the Kings supremacy & the Churches unity. *Canons.* 72. 73. 9. 10. 11.

3. Hath any of or in your parish spoken ought in depravation or derogation from the formes of divine worship, set forth in the Booke of Common prayer. and from the rites and ceremonies therein prescribed to be used. And, is any one or more noted to come late to publique praiers either when they be half don, or fully ended. And the Sermon ready to beginne? And doeth any hinder or disturbe the Minister in reading of service, Administration of Sacraments, or in his Preaching or Sermons?

Depravers of Divine worship. *Canon.* 6, *Canon.* 111.

The Churches repaire and respect. *Canon.* 85. 88.

1. IS your Church or Chappell with the Chancell thereof in good repaire and decently kept both within and without, as becommeth the house of God to be. The windowes well glased; the floze well paved, the Roofe whole, and sightly, the steeple and belles preserved, the Churchyard or Chappellyard well fenced, no way prophaned with playes, Feastes, Church-Ales, temporall Courts, lay-iuries, musters or any like meetings. Are those holy places and consecrated precincts free from all nuisance, as laying of dust, dung or any filthynes there. And are they also free from all prophane incroachments.

The books required therein. *Canon.* 80. 70.

2. Have you in your Church or Chappell the whole Bible, of the largest volume and last translation. The Booke of Common Prayer, the 2. bookes of homilies, and Bishop Iewels Apologie, and the booke of Constitutions and Canons ecclesiasticall. And are those Constitutions and Canons read once every yeare by your Minister and have you a Register Booke of parchment, for marriages, Christnings, and burials: And a faire paper booke wherein every Preacher being a stranger, is to subscribe his name, the day he preached: and by whom he is licensed. And have you also a table set up which sheweth the degrees, wherein by law men and women are prohibited to marry.

The necessary furniture therof. *Canons.* 81. 14. 82.

3. Have you in your Church all things requisite for Common Praier, and for the due Administration of the Sacraments, and for Preaching of Gods Word, as namely a Font of stone placed as anciently, towards the West end, at the entring into the Church; a decent Communion table, with a Carpet of silke, or of some other sightly stuffe layed vpon it in time of Divine Service, And a faire and fine linnen cloth thereon at the Administration of the holy Communion? And is the same table placed conveniently at the East end of the Chancell of your Church or Chappell, And is it so cancelled in and kept as not to be prophaned by sitting, leaning or writing upon it, by casting bookes or hats, or Cloakes upon it. Have you a silver plate for the holy bread, and a faire Challice or Communion Cup. of silver, and a flaggon of silver, or pewter, sightly for that service? And have you a convenient seate and deske for the Minister to reade divine Service in, together with a come-

comely Pulpit set up in a convenient place, with a Pulpit Cloath or handsome Cushion for the same, a comely large Surplice with all other Church Ornaments necessary for the Celebration of Gods holy Service & administration of the blessed Sacraments? And have you a chest for the almes given to the poore, with three lockes and keyes unto it, as is prescribed for you to have; And another Chest for the keeping of the Bookes and the Ornaments of the Church, And is there any in your parish that hath or doth refuse to contribute towards the reparations of your Church and towardes the provision of such things as are requisite and required therein. Canon. 83. Canon. 84.

4. Whether is your Parsonage house or Vicaridge house and all other houses thereunto belonging, your parish Almehouse and Churchhouse, in good reparation? And if any be ruinated, in whom is the defaults: what legacies have bëen given to the benefit of the Church, and how have they bëene bestowed? or by whom are they detayned? what Church-goods are imbezelled, or diverted from the right use in your Conscience: what Monuments or Ornaments of your Church are defaced or vilefied, what Tythes or other emoluments ecclesiastical belonging to your Parsonag or Vicarage are to the prejudice of the sacred Ministery, impiously detained, by any Covetous Patrons, or other persons to your knowledge. And have you a true terryer of all the Gleabe Lands, Meadowes, Gardens, Orchards, Stocks, Implements, Tenements, Portions of Tythes lying within your Parish or without, belonging to your Parsonage or Vicarage, taken by the view of honest men? And whether is it safely preserved? And is a true Coppy thereof under th'hands of the Minister and Churchwardens transmitted into the Bishops Registry there to be reserved in Perpetuam rei Memoriam. If you have yet no such Terryer, then you the Church-Wardens and Sidesmen together with your Parson, Vicar or Curate, are to use diligent inquiry of the premisses, and to take and make, to subscribe and signe the said Terryer, and to bring in a true Coppy of it into the Bishops Registry. The Parsonage or Vicarage Houseings. A Terrier. Canon. 87.

Articles concerning the Ministers of Gods holy Word, and their duties.

1. IS your Church vacant of a Minister and Incumbent? And who then receiveth the fruits and serveth the Cure, and by what The Ministers quality.

what authority? Is it a Parsonage, Vicarage, Prebend, or Donative, and is your Minister a Graduate in either University of Cambridge or Oxford, and a Preacher, and lycensed, and resident with you, yea or noe, Say of what degree he is, whether he be Chaplaine to any one, and to whom, how often he useth to Preach, by whom he is lycensed, how long he hath beene resident, And if he be dispensed with to be absent, doth he cause the Cure to be served by a Curate that is lycensed, by the Bishop of the Dioces or his Chancellor, and is able to Preach, and is a man of sober behaviour, and every way unoffensive among you? And doth your Curate or Minister serve any more Cures, than one? If he doe, what are they, and how farre distant? And if he be not a licensed Preacher doth he take upon him to expound any Scripture, and to determine points of Doctrine, and doth not keepe himselfe only to the reading of the homilies, published by authority and appointed to be read in the Church upon Sondaies when there is no Sermon? And doth he so reade them or not?

Canons. 47. 48.

Canon. 49.

Ministers Errors.

2. Hath any person being not Priest nor Deacon, presumed to reade Service in your Church, or to serve the Cure? or hath any being onely a Deacon and not admitted unto the order of Priesthood, taken upon him to Consecrate and Celebrate the holy Communion in your Church or Chappell? And hath any Minister or other taken upon him to appoint private or publique fasts, prophecies, exercises, exorcismes, & by fasting & prayer pretend the casting out of divels. And know you any one in your parish, that hath heretofore, taken upon holy orders, and renouncing the same, hath since betaken himself to a lay course of life; And know you of any oppositions of such persons, in privat against your Minister, or the ministery of the Church, or of any publique oppositions betweén Preacher and Preacher in your Church, and in your neighbour Church upon any point of Doctrine, and different tenents in their Sermons, to the offence of the hearers and disquiet of the Church.

Canon. 72.

Canon. 56.

Canon. 53

Canon. 53.

Ministers Orders and Duties

3, Doth your Minister when he Preacheth and the Lecturer, (if you have any such superinduced in your Parish) observe the forme of prayer before his Sermon that is prescribed, moving the people to joyne with him devoutly in Prayer for Christs holy Catholique Church, for the Kings most excellent Maiesty, the Queene, the Prince and royall Progeny, the Clergie, Counsell, &c. giving every of them their iust titles, alwayes concluding with the Lords Prayer. And doth your Lecturer (if any such be allowed) as well

Canon. 55.

as

as your Parson and Vicar, twice at least every yeare read himself
Divine service both morning and evening two severall Sondayes *Canon.*
publiquely in his Surplice and such hood thereon as sorteth to his 56.
degree in Schooles, before his lecture, in all points answerable to
the liturgy. As also twice in the yeare yerely administer both the *Canon.*
Sacraments with such rites and Ceremonies as are prescribed by 58.
the Booke of Common Prayer. And doth he in his lectures and
Sermons teach obedience, and edifie his Auditory in their holy
faith, and in a Godly life, without intermedling with matters of
State, and questions prohibited, as unfit for the Pulpit, and Com-
mon people. And if ther be any Lecture of Combination allowed in
your parish Church, is it read and preached by grave and approved
persons, and orthodox Divines of the same dioces, performing it in
their Gownes, not their Cloakes. And is any single Lecturer suf-
fered to Preach not first professing, his willingnes to accept of a
Living with Cure of Soules, if it shall be fairely procured and
proffered to him; answere particularly and plainely.

4. Doth your Minister distinctly and reverendly read Divine Formes & Ceremonies to be observed.
Service upon Sondaies, Holy-daies and their Vigils or Eves, and
all other dayes as Wednesdayes and frydayes at usuall and appoin-
ted times of the day? and doth in reading the publique Prayers *Canon.*
and lessons and letany, as also in administring the Sacraments, 15.
solemnizing of Marriages, burying the dead, Churching Wo-
men; and all other parts of his office, doth he use the formes pre-
scribed in the Booke of Common Prayer without any omission
or addition, And doth he in them all at all times constantly weare
the Surplisse, And in marryage alwayes use the Ring, And in
Baptisme never omit the signe of the Crosse, and never baptize in *Canon.*
any bason but in the usual Font, and at the Communion, never ad- 81.
minister it but unto persons devoutly kneeling, himselfe having so
received it first in both kinds.

5. Doth your Minister upon sondayes at morning Prayer give Warning for Holy-dayes and Catechising.
notice unto the Parishoners what Holydayes and fasting dayes
are appointed to be kept the weeke following to the end, they may
prepare themselves accordingly to repair to Praier in the Church.
And doth your Minister every Sunday and Holyday, for halfe an *Canon.*
houre or more before evening Prayer Catechise and instruct the 64.
youth and ignorant persons of your Parish in the Creed, the Lords *Cano.* 59.
Prayer and the ten Commandements, and other parts of the Ca-
techisme set forth in the Booke of Common Prayer, as there he

is

is enioyned, and in none other Catechismes set forth by any other persons. And is all afternoone Sermoning formed into a course of Catechiseing by way of familiar questioning and answering, for the better edifying of the more simple folke?

Of Baptisme and the Appendices. *Canon.* 68. 6. Is the Sacrament of Baptisme duly administred, And is it not deferred longer than untill the next sonday or a holyday after the birth of the child? And doth your Minister admonish the people not to deferre the offring of their children unto baptisme any longer, as he is appointed by the Liturgy of the Church? or doth he himselfe at any time refuse to administer the same unto any Child that is offered unto him, whether borne in wedlock or not, And hath any Child dyed unbaptized through his default? And at baptisme doth he admit parents to be Godfathers, or Godmothers, or any persons that have not before received the holy Communion, and are not able to recite the Lords Prayer the ten Commandements and the Articles of the Christian faith? And hath he baptized any privatly, except in great necessity, which so done hath he afterward openly in the Church declared such baptisme, the Child living, and surviving and brought into the Congregation. Hath he permitted any Godfathers or Godmothers to use any other answers than are set downe in the forme appointed, or to impose upon the Children baptised any new conceited name, that is absurd and unbeseeming that sacred action and office? And before he began the forme of baptizing, doth he first aske whether the Children be baptised or no, and at the ending, doth he command that the Children be brought to the Bishop to be confirmed so soone as they can say in their vulgar tongue the articles of the faith, the Lords Prayer and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose according as it is there expressed.

Cano. 29.

Of the Communion, administred and received. *Canon.* 21. 7. Is the Sacrament of the Lords supper celebrated and administred in your Church or Chappell every moneth, or at least so often in the yeare that every parishoner many yearely receive the Sacrament at least thrice, whereof once to be at Easter. And doth your Minister after he hath received it himselfe in both kinds, deliver it next unto other Ministers if any be there present, before the people, as he is directed in the rubricke? And doth your Minister use the words of Institution and Consecration every time the Bread and Wine is renewed? And doth he give warning to the parishoners publikly in the Church, at morning Prayer the Sonday

Canon. 22.

day before the Communion is to be administred, for their better preparation unto the participation thereof? Doth he admit any unto the holy Communion that are not of his owne flocke, or any of his owne (contrary to his direction in the administration thereof) that live scandalously in any notorious sinne: as Adultery, Drunkennesse, Blaphemy, Periury, Prophanenesse, Malice, and Uncharitablenes, and such as are noted to be despisers of Gods Ministers and depravers of Gods Mysteries, and traducers of the Churches rites and Ceremonies, unlesse they doe first professe their repentance and promise reformation of such their wicked errors? And doth your Minister admit any to the Communion before they can say their Catechisme, And before they be confirmed by the Bishop? And doth he prepare Children for Confirmation? *Canons.* 26. 27. 59. 61.

8. Doth your Minister commonly upon warning given before for preparing to the holy Communion, and especially before Easter, premonish his parishoners, if they be troubled in Conscience, to confesse and open their griefes unto him, or unto some other learned and discrete Minister, that they may receive Ghostly Counsell and Comfort, and the benefit of absolution? And if any man confesse his secret sinnes to the Minister, in such a case doth the Minister at any time reveale any thing so committed to his trust and secrecy? Say if you know any one to complaine of such an unprestly act in him. Of private Confession and Absolution. *Canon.* 113.

9. Doth your Minister care for the relefe of the poore, and call upon his parishioners to enlarge themselves according to their abilities, in liberall giving to religious and Charitable uses? And doth he visite the sicke in your parish, then to instruct and stay them in their distresses, and then especially most earnestly move them in their wils to remember the poore, as the Booke of common Prayer appointeth? And doth the sicke person make his speciall confession, And doth the Priest absolve him, as you heare or noe? And when any are dead, doth he refuse to bury any that ought to be interred in Christian buryall, or doth he bury any in Christian buriall, that by the Churches Constitution ought not to be so interred? And doth he every six moneths openly in your Church in time of Divine Service, upon some sonday denounce and declare excommunicate such persons as persevere in the sentence of excommunication passed upon them? And hath he said service while any such person hath beene present, or admitted any such into the Church without a certificate of his absolution under seale, from Of the poore the sick, the dead. *Cano.* 67. *Canons.* 68. 65. The Excommunicate

The Recusants. *Canon.* 66. 75. the ordinary? doth your Minister being a Preacher, and reputed learned, conferr with Popish recusants (if you have any such in your parish) and labour to reclaime them from their errors. Or is he suspected himselfe to be a favourer of such? or is he reckoned any other wayes scandalous, either for incontinency, intemperancy, gaming, swearing, or any other sinning, punishable by ecclesiasticall censures? or is he defamed to have obtained his benefice by Simony, or any other deceiptfull indirect and unlawfull wayes.

The Ministers, reading the Commination, and going in perambulation. 10. Doth your Minister reade the Commination in the booke of Common prayer, with the prayers therein appointed to be used diuers times in the yeare, which may be both at the beginning of Lent on Ashwednesday, and the ending on Goodfryday, & on some other Wednesdayes and Frydayes in the Emberweekes or otherwise, as occasions may require? And farther doth your Minister in the Rogation weeke goe in perambulation, the bounds and circuite of your parish, saying such suffrages, as are usuall, and praying for Gods blessings? And both in the Church, and out of the Church, in your parish, and out of your parish, whether abiding at home or iourneying abroad, doth he use such decent apparrel as he is

Canon. 74. Of his apparrell. *Canon* 75 inioyned to do, befitting his function with gravity and without all new fangled gareishnes and following of new fashions? And is both his doctrine and whole manner of conversation Canonicall, and free from all scandall and exception, or no. Or doth he give scandall, by harboring in or haunting of Innes, Tavernes, or Alehouses, or any houses that are not of good report, to the dishonour of his person, and Profession?

Articles touching Ecclesiasticall Officers.

Officers Fees. 1 DOe you certainely know, or have you credibly heard of any Ecclesiasticall Officers, superiors or subordinate, within this Diocesse, whether Chancellor, Deputy or Surrogate, Archdeacon, official, Advocate, Register, Actuary, Proctor, Apparitor, Clerk or other belonging to the Ecclesiasticall Court, that hath or doth take or exact any extraordinary or greater fees then usuall, & set downe in tables that shew what their fees are? And are there two such tables of all fees placed by the Register, The one in the Consistory where the Court is kept, the other in the Registry, in such sort, that every man may peruse the same without Difficulty.

Canon 136.

Cõmuting of penance. 2. Doth the Chancellor, Archdeacon, or officiall commute or change any pennance for money, to be bestowed in Pios usus, without

out the consent of the Bishop? what money have they so received, of whom and for what offence? And what offence hath beene presented at any time by the Churchwardens and Sidesmen unto the Chancellor, Archdeacon, or officiall, that hath by them beene suppressed or left unpunished, for bribe or favour, or any other by and partiall respect, or otherwise by their neglect of their office?

Apparitors. *Canon.* 138.

3. Is the number of Apparitors increased in this Diocesse? And is the Country any way grieved, or overburthened by them? Have they Cited or summoned any person to appeare in the Ecclesiasticall Court: without a Citation first had? Have they threatned to prosecute any in the Court as Promotors, and Informers, that would not give them rewards, or have they taken any rewards, to conceale any offence, that the offenders might escape punishment?

Articles concerning Schoole-masters, Physitions, Chirurgions, and Midwives.

Schoolemasters, Licenses and Abilities. *Cano.* 77. *Cano.* 79.

1. HAve you any Schoolemaster in your parish that teacheth publiquely or privately: is he licensed by the ordinary? Is he conformable to the religion established? And is he a man of grave & sober conversation, and doth he teach his Schollers to say (weekely at least) the Catechisme in the book of Common Prayer? Is he a graduate and sufficient to teach, and is he diligent in teaching? Doeth he teach his schoole in the Chancell or in the Church; whereby the Communion-table becometh abused, the holy place defyled, prophaned, The pewes disordered and the windowes broken?

Their teaching in private houses.

2. Doeth any Schoolemaster teach any Papists children in their houses, or any sectaries, that refuse to come to Church? And so to humor the Parents (himselfe being suspected to leane either way) doth he nuzzle up the youth in like disobedience?

Schoole maintenance.

3. Is any maintenance or meanes given towards the erecting or supporting a Schoole in your parrish? And is any such detained, or otherwise imployed?

Physitions and Chirurgions.

4. What Physition have you in your parish, who not being a Doctor of Physicke in either of the universities, doth notwithstanding practice without the licence of the Bishop, or his Chancellor? And what Chirurgion have you, and of what skill is he accompted to be in his profession, and by whom is he allowed to practise? Or what ignorant persons among you have left their trades and occupations, and taken upon them to professe Physicke and Chi-

Midwife. rurgery. And what midwife have you allowed by the Ordinary, and of what credit and skill is shee?

Articles, concerning Churchwardens and sidesmen, parish Clerkes and Sextons.

Churchwardens choyce. *Conons* 89. 90. 1. BE the Churchwardens chosen by the Minister and parishoners in Easter weeke? Hath any taken upon him to be Churchwarden, not having beene so chosen, or continued a second yeare in that Service, Place, and Office, without being new chosen the second time? Have the former Churchwardens retayned any of the Churchgoods, in their hands, or have they not given up a iust accompt, of what they have received and expended, and delivered the remainder unto their Successors the present Churchwardens? Is the peoples devotion carefully collected, as in the Booke of Common Prayer is appointed, and put into the poore mens Bore, and are the Almes of the Church faithfully distributed to the use of the poore?

Their Duties. *Cano.* 19. 2. Are the Churchwardens, Questmen or Sidesmen and Assistants diligent in urging the parishioners to resort dayly to the Church on Sondaies and Holydayes, and there to continue dutyfully all the time of Service and Sermon? And doe they take care that no idle persons disturbe or offend the Minister and people either in the Church or Churchporch, and Churchyard? And have they at any time forborne, to present either the negligent comers to Church, or such idle loyterers and disturbers about the Church; as also all such persons as have beene tipling or drinking in any Taverne, Inne, or Alehouse, within your parish in time of Divine Service or Sermon, upon any Sonday or Holyday? present both them and the Mistris of such houses, as wherein they are disordered.

About the Communion, and the Receivers. *Cano.* 20. 21. 28. 3. Is there by you carefully provided against every Communion with the advice of the Minister a sufficient quantity of the best and purest white bread that conveniently may be gotten, as is required, and of good wholesome Claret Wine or muscadine for the Communicants that are to receive? And is that Wine brought to the table in a cleane and handsom flagon or stope of Pewter or of other purer mettall? And doe you with your Minister take notice whether every parishoner being sixteene yeares of age or upwards, have received the Communion thrice every yeare? And doe the Churchwardens yearely within forty dayes after Easter, exhibite to

to the Bishop or his chancellor, the names, and surnames, of all the parishoners, both men and women, which being sixtéen yéeres old and upwards, received not the Communion the Easter before or within one moneth after? And doe the Communicants, from time to time so many as intend to receive, signifie their names overnight to the Curate, or in time convenient before they come to the Communion, according as they are required to doe in the Booke of Common Prayer. As also doe the Parents of Children that are to be baptized, give knowledge unto the Curate overnight, or in the morning, before the beginning of morning Prayer? *Canon.* 112.

4. Have the Churchwardens and Sidesmen, or their predecessors suffered the Church or Churchyard to be prophaned with any playes or drinkings or such like misusages? Or have any béene admitted to preach in the Church or Chappell not sufficiently licensed? or that hath not showne his license, and set downe his name in a Booke for that purpose? or hath any preached that hath béene noted for an unconformable man, or that hath béene suspended from preaching, and yet hath preached, during the time of his suspension. Their permitting of the holy places prophaning. Strange Preachers. *Canons.* 50. 52.

5. Is your parish Clearke chosen by your Minister, is he aged 21. yeares or more? Is he able to write and read and in some reasonable measure at the least to sing? Is he of honest life, diligent in his place, serviceable to the Minister, carefull to kéepe the Church cleane, and that nothing be lost or spoyled through his default? Parish Clerke. *Cano.* 91.

6. Are his & the Sextons wages duly payd, according to the ancient Custome of the parish, without fraud or diminution from any person. If they be not, present who is faulty & fayleth or defraudeth. His Wages.

Articles concerning the Parishoners.

1. DOe any in your parish prophane the Lords day, called Sonday, by any unlawfull gaming or typling in the time of publique Praying and Preaching? Or by any working in their trades, or grounds, or by buying and selling, or kéeping open their shops, or setting out Wares, by themselves or their servants, or by neglecting their coming to Church upon Sondayes and Holydaies, or by any contempt of those holy duties? Or that use to come to Sermon only and not to Service also, or that in time of Divine Service doe not reverently behave themselves, devoutly knéeling (as in the Booke of Common Prayer is appointed) when the generall confession of Sinnes, the Letany, the ten Commandements the Prayers of the Church, and Collects are read, or that doe not Sondaies & Holidayes to be observed. *Cano.* 13. Misbehaving in the Church. *Cano.* 18.

stand up when the Articles of the Beleife, the Magnificat, Nunc dimittis, Te Deum, Benedictus, Gloria patri, are pronounced. Or, that bow not in the Church, when, out of the holy Gospell, the blessed name of the Lord Jesus is mentioned? or that cover their heads in the Church during the time of the whole Divine Service, unlesse with a night cappe; and that only for great necessity sake? Or that have a custom to come late to Church, and to depart out of Church before all be ended? or that both at their coming and entring into the Church, and departing out of the Church, do not exercise such humble and reverent gestures, as shew respect unto the holy place, and the speciall presence of God in that place more then in other prophane and common places?

Opposers of things Established. *Canons.* 4. 7. *Canon.* 8.

2. Are there any that speake and grutch against the Rites and Ceremonies of the Church of England or the government thereof, under his Majesty by Arch Bishops and Bishops, Deacons, Arch-Deacons and other Ecclesiasticall officers, or that hath despitefully and reproachfully spoken against the Christian Courts and their procedings? or against the forme of consecrating and ordaining Arch Bishops, Bishops, Priests, and Deacons, or against the Booke of Common Prayer, or the Booke of Articles, 1562. or the Booke of Cannons, 1603. Or the Kings Supremacy and the oath administred for it, and the oath of Allegiance or the Magistracy? and are there any knowne or reputed to be Papists, Anabaptists, Brownists, Familists, or other Scismatiques, and Sectaries, say who they be.

Parents duties. *Cano.* 59.

3. Doe all Fathers, Mothers, Masters and Commanders, send all their Children and Servants, unto the Church to learne their Catechisme on Sondaies, and Holydayes before Evening Prayer, as the Booke of Common prayer requireth them to doe? If any doe not, you are to present their names. And doe any above sixteene yeares of age refuse to receive the Communion? And have you any popish recusants that boldly, either at home or abroad, seeke to seduce others? Or have you any pevish recusants that refuse the Sacraments from the hands of an unpreaching Minister; or any of this Schisme, who notwithstanding you have a preaching Minister, doe absent themselves from his Sermons, and repayre to other places, to heare other Preachers? or any that have Communicated, & Baptized their Children in any other parish? Or any married Woman that refuseth to come to Church after Childbirth in a decent habit, as anciently accustomed, to give thanks to God for her safe deliverance according as it is prescribed, or that

Recusants seducers. *Cano.* 10. 11. 57. 110.

Churching.

refuseth

refuseth then to offer her accustomed offerings? Or then receiveth not the holy Communion, if then there be a Communion.

4. Have you heard of any person in your parish to have slandered your Minister; or to have reviled him, or used any maner of violence towards him? or let fall any words to the disgrace of his holy calling, or to have spoken against the marriage of Ministers or their wives, or expressed any unworthy behaviour before them, savouring of scorne and contempt? And know you of any that have abused the Churchwardens and Sidesmen any wayes, or given them any evill words for executing their office, as in conscience and according to their oathes they are bound to doe?

Abuses offered to Ministers.

To Churchwardens.

5. Hath any person in your parish lately bin, or is any now knowne or reckoned to be a Common blasphemer of Gods blessed name, an usuall swearer or filthy speaker, or drunkard, or Adulterer, or fornicator, or incestuous, or a concealer and harbourer of any such, or of any woman gotten with Child out of Wedlocke; and then hath permitted her to depart, without pennance done by her, and inflicted by the ordinary? you shall truely present both such person harbouring, and the party harboured, and who is suspected to be Father of the Child, as also what person heretofore suspected or detected of incontinency, and was departed out of your parish, is now returned into it againe.

Notorious offenders.

6. Have any in your parish beene married within the degrees prohibited and expressed in a certaine table published by authority? Say then what be their names? And say whether any have beene married secretly, without the consent of Parents and governers, & under the age of 21. yeares? & whether any persons married lawfully, do live asunder unlawfully, or scandalously? and in whom is the default? and whether do any not married together, keepe company as man and wife, what be their names? And have you any which are taken for man and wife, & yet not knowne by whom, where, or when they were married? who be they? And whether have any parishoners beene married among you, in your parish Church, without licence from the Arch Bishop, or the Bishop of the Dioces, or his Chancellor, whose Bannes were not published three severall Sondayes, or Holydayes, before such marriage? who were present at such, and what Minister married them? And whether doe all the new married persons the same day of their marriage receive the holy Communion, as the Booke of Common Prayer requireth them to do?

Marriages to be examined. 1603. Cano. 9

Canon. 110.

Canons 64. 101.

7. What Popish recusants or their Children have bin married in your Parish? How, when and by whom was that Matrimony solemnized? And have you any in your Parish which heretofore have beene papists or otherwise opposite to the Church, and since have reformed and come to Church to the word and Sacraments? report their names, how long since they have come in, and whether they still continue in that Godly

Marriages Recon

7 ing re med

aplaines. 8. Hath any person in your parish (under Noble men and men qualified by law) any Chaplaine in his house or Minister to reade prayers or preach, or to instruct his family and Children? name that Noble man or other man. And name that Chaplaine and Minister. And are there any that resort to such familyes and to such Ministers, and leave their owne Church & Minister? Or any that you know of or heare of, that resort unto Innes, feilds, woods, for exposition of Scriptures, and private conferences, or that are perswaders of others, to any such schismaticall conventicles, or any that have caused, procured, or maintained, any Minister to say Common prayer, otherwise than is mentioned in the Booke of Common Prayer? Or to administer either of the sacraments, not observing the Ceremonies commanded to be used and the same forme, that is prescribed, and no other.

chismati-ues.

9. Is the fifth day of November, and the twenty seventh day of March observed in your parish with prayers and thanksgiving unto God publikely at the Church, in such forme and manner as is by authority appointed for those dayes?

C. E C.

10. Are there any in your parish lately deceased, who have dyed intestate without making their wills? or any whose wils and Testaments are not yet proved? or any who administer the goods of the dead without lawfull authority from the Ordinary? Tell the names both of the deceased, and of their Executors, or Administrators. And also how many persons seized of goods and chattels have dyed in your parish throughout the whole year, 1633. and ever since? And whether you know of any legacies withholden from the Church, or poore, or any person?

the ased.

11. Have any in your parish called any to doe pennance or to undergoe censures at your Vestry meetings, such as some parishioners among you have imposed, or otherwise at other times, out of Vestry, not ordered by the ordinary? Declare who they were one and other, and declare withall what persons among you are excommunicate; and how long they have stood so. And so standing, whether any of them presume to present themselves in the Church at Divine Service. And who doe familiarly use, and frequent the Company of such.

stry Cen rs.

12. Doe you, all of you, or any of you know of any grievance heretofore complained of, hitherto not redressed? speake freely what it is, or if you know any other matter, of ecclesiasticall cognizance worthy the presentment in your Judgement though not expressed in these Articles, you shall present the same by vertue of your oathes, together with the person or persons whom it may concerne, that by the care of your ordinary it may be corrected, and men may be reformed, as becommeth good Christians, and obedient Children of the Church to be.

extent e oath ond con- d Ar-

Chur

FINIS.